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than in any of the others (pp. 801-953); this we are told by the editors is exceptional and is due to an intention to do honor to Lord Acton by utilizing the collection of his books presented by Mr. Carnegie to John Morley and by Mr. Morley to Cambridge University in compiling "a full bibliography of the Thirty Years' War, and more especially of its extant original documents and contemporary narrative and controversial literature". Only the specialist can venture to criticize this effort. But it naturally suggests the thought that the editors in the bibliographies of the other volumes seem to be occupying rather untenable ground in giving more than the average student needs and not enough for the specialist.

VICTOR COFFIN.

English Local Government from the Revolution to the Municipal Corporations Act: The Parish and the County. By SIDNEY and BEATRICE WEBB. (London, New York, and Bombay: Longmans, Green, and Company. 1906. Pp. xxv, 664.)

At last the local constitutional history of England is receiving the treatment which it deserves as compared with the history of the national organization. This book is epoch-making. The completed work as planned by the authors will constitute a veritable *magnum opus* both in scope and in quality, to judge by this splendid installment. It is to comprise at least five volumes, grouped in two general divisions. The first division, in three volumes, deals with the "constitutional form and the administrative procedure of the various kinds of local governing authorities"; and the second, in two volumes, with "the action of all these authorities in respect to the various functions entrusted to Local Government." Hitherto the attention of original investigators has been confined mainly to the Anglo-Saxon and early feudal periods of English local institutions. Regarding some of the more important problems of the early history, in articles, monographs, and in books dealing with the national constitution, much good work has already been accomplished. Even for those times, however, there exists no authoritative or sustained "local constitutional history" based on a full use of the sources; while for the modern development the only general treatise has been Dr. H. Rudolph von Gneist's *Selfgovernment, Communalverfassung und Verwaltungsgeschichte*, first published in 1857 and finally revised in 1871. It is highly significant of the extreme indifference of English scholars to one of the richest fields of research that this important book has found no translator. Yet, able and erudite as is Gneist's celebrated work, in reality it is merely a legal history based mainly on the public statutes and parliamentary papers. Little use has been made of the private acts and none at all of the manuscript records of the various administrative and governing bodies.

The present volume represents an enormous amount of labor. With the aid of a number of trained assistants, the authors were engaged upon

it for eight years. One is deeply impressed by the bewildering variety and mass of the original materials which have been exploited. The foot-notes alone are a perfect mine of information, supplementing the narrative in many ways. The manuscript sources employed comprise the original minutes of the parish vestries and the primitive records of many other governing bodies. Among the printed materials drawn upon are the contemporary local newspapers, "which give flesh and blood to the skeleton provided by the official minutes"; contemporary pamphlets, especially those which are controversial in character; the correspondence and decisions of the various branches of the national government, such as the privy council, the treasury, and the secretary of state's office; the journals of the Lords and the Commons; and the thousands of private statutes usually neglected by investigators.

All this wealth of materials has been used with masterly thoroughness and skill. The volume is divided into two books: the first, in seven chapters and an "Introduction" dealing with the "Parish"; and the second, in six chapters with a similar "Introduction" devoted to the "County". During the period under consideration the parish, measured by the extent and variety of its functions, was by far the most important local institution. Throughout England and Wales it was "ubiquitous"; while the county justices, "who elsewhere exercised so dominating an influence, were jealously excluded from towns which had secured the privilege of government by their own corporate magistracy". Exclusive of the parishes and the manors, all the other local governing authorities did not amount to two thousand. On the other hand, in 1835 there existed "no fewer than 15,634 parishes or places separately relieving their own paupers".

The first chapter is devoted to an enlightening discussion of the many hard questions connected with "The Legal Framework of the Parish"; for everywhere the investigator is confronted with uncertainty and complexity. In 1689 the parishes of England presented every conceivable variety in size, shape, and population. Until after the age of Elizabeth the constable was treated by Parliament as the first officer in the parish. Yet the authors have shown that the notion, derived from writers like Selden, that the constable was the constitutive officer of the parish is not sustained by the evidence. Originally an officer of the manorial court leet, he was never formally transferred to the parish; and when in the seventeenth century in many districts the courts leet fell into decay, the appointment of the constable passed to the county justices. "Whether in the north or in the south, chosen at the court leet or appointed by the quarter or petty sessions, the constable was in all historic times pre-eminently the justices' man". At any rate, after 1689, and probably before, the churchwardens were the real heads of the parish.

Perhaps no chapter in the book is more instructive than the second, dealing with "Unorganized Parish Government". In the rural parishes, an oligarchy held full sway; and the multifarious duties of the

so-called "vestry" were often performed by the clergyman and a few land-owning farmers, without formal procedure, "rigid adherence to law", or "outside supervision". In the more "compact and peaceful parishes", government by consent was more pronounced. The oligarchy grew into an "open vestry". By the close of the eighteenth century, the "uncontrolled" offices of many parishes near London and in the "unincorporated mining and manufacturing districts of the northern and midland counties" were often corrupt and grossly inefficient. "Graft" prevailed; and in at least one parish, Bethnal Green, there was a striking example of "boss rule" anticipating the most pronounced American type.

In the remaining chapters of book I., the "Extra-Legal Democracy", the "Strangling of the Parish", the "Legality of the Close Vestry", the "Close Vestry Administration", and the "Reform of the Close Vestry" are considered. Here, as throughout the remarkable chapters devoted to the county in book II., there is a minuteness of exact detail, a wealth of documentary illustration, a constant disclosure of truth, a conscientious refutation of popular error, a rich flavor of originality, which only a patient delving in the almost inexhaustible mine of source-materials could produce. This volume can only be the fruit of a zealous devotion to science for its own sake; and the sympathetic student will eagerly await the successful completion of the great task which the courageous authors have set themselves.

GEORGE ELLIOTT HOWARD.

Deutsche Geschichte. Von KARL LAMPRECHT. Der ganzen Reihe achter Band. Dritte Abteilung. *Neueste Zeit. Zeitalter des subjektiven Seelenlebens.* Erster Band. Erste und zweite Hälfte. (Freiburg im Breisgau: H. Heyfelder. 1906. Pp. viii, 729.)

LAMPRECHT'S *Deutsche Geschichte* aims to give an analysis on a psychological basis of the various periods of the cultural life of Germany. This, the first volume of the third section, which is to treat of "Neueste Zeit", covers the period from about 1750 to about the beginning of the nineteenth century, with the exclusion of the Romantic Movement. The distinguished feature of Lamprecht's work lies in his belief in a national psyche ("Volksseele") which develops according to immanent, transcendental laws, and—however affected by outside influences—in all essentials remains true to itself. We have here a conception of history akin to that of Herder.

In the "Einleitung" (pp. 3-90) Lamprecht reviews the temperament of the periods preceding the one now under treatment. After the restrictions of the Middle Ages, the "Individualistische Zeitalter" (about 1500-1750) freed the personality of man, but made of him an isolated individual, not conceived as acting upon, or influenced by his environment, "ein aus sich selbst nur lebender Mikrokosmos" (p. 5.). In the "subjektivistische Zeitalter" the individual, though becoming